632 563 167 turn to their northern villages. A group of Bouzou work at camel transport, and live in a cluster near the slaughter-slab area. Another group of Bouzou work as water-carriers and come [162] to live in Geidam between agricultural seasons. They all, up to thirty in number, live in the compound of Lowan Ashek.

632 621 Lastly a group of pagans are to be found in a small hamlet called Koldi, about 400 yards northwest of the town proper. [162] There are forty-five households in Koldi, with a total popula- [622] tion of 134. Koldi has its own Bulama, but Lowan Ashek serves [651] as the Lowan of Koldi and is responsible for tax collection 632 there. The people of Koldi are largely pagan (kordi), and mem- 621 563 bers of the following tribes are found there: Banana, Kim, Ka- 177 bam, Ngizim, Kabalia, Mandara, Kotoko, Gwoza and Fulani. Most of these are tribes found east and south of the Shari River, whose people are pagan or partially Islamized. This is the shatter-belt area between the Empires of Bornu and those of [302] Mandara and Bagirmi. The women of Koldi all do their hair in the Kanuri manner, and the people of Koldi are strongly acculturated to the Kanuri. In fact many Kanuri are found living in [771] Koldi. They are characterized primarily by their lax attitude [275] towards Islam, and are considered pagan because they brew millet beer there. No beer is brewed in Geidam proper, so that Kanuri youths wishing to partake of the local brew are forced to slip [534] away unseen to Koldi. Drumming can constantly be heard in the 632 evenings from the direction of Koldi. The people of Koldi all 621 have farms of millet in the surrounding area, but in addition [243] [285] [463]